

Complete
The

MISSIONARY HELPER

Faith and Works Win

VOL. XXI.

JANUARY, 1898.

No. 1

CONTENTS.

	PAGE		PAGE
EDITORIAL:—		February.—Prayer and Praise.	
Working Notes	2	<i>Mary Perkins Davis, Alice M. Metcalf.</i>	19
IN GENERAL:—		Bible Reading. <i>Hopetill Farnham</i> . . .	20
Call to Prayer.		PRACTICAL CHRISTIAN LIVING:—	
<i>Mary Perkins Davis, Alice M. Metcalf.</i>	3	Thoughts for January	22
Poor Yet Making Many Rich.		A Club of Neighborly Kindness	22
<i>Mrs. V. G. Ramsey</i>	4	WORDS FROM HOME WORKERS:—	
Lewis Penick Clinton.		Minnesota, New Hampshire	24
<i>Alfred Williams Anthony</i>	5	Michigan	25
How Things Brightened in the Daysville		Indiana	26
Auxiliary	6	In Memoriam	27
FROM THE FIELD:—		A Word from the Costume Department.	
My Hindu Girls' Schools.		<i>K. J. Anthony</i>	27
<i>Hattie P. Phillips</i>	10	Take Note	27
Letter from a Native Teacher. <i>Tiperi</i> .	14	JUNIOR DEPARTMENT OF MISSIONS:—	
Treasurer's Notes. <i>Laura A. DeMeritte</i>	16	With the Children in Calcutta.	
Publisher's Notes. <i>Ella H. Andrews</i> . .	18	<i>Etta Costellow</i>	28
HELPS FOR MONTHLY MEETINGS:—		Roll of Honor. <i>L. A. DeMeritte</i>	30
Topics for 1898	19	CONTRIBUTIONS	31
		Form of Bequest	32

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MOTTO: *Faith and Works Win.*

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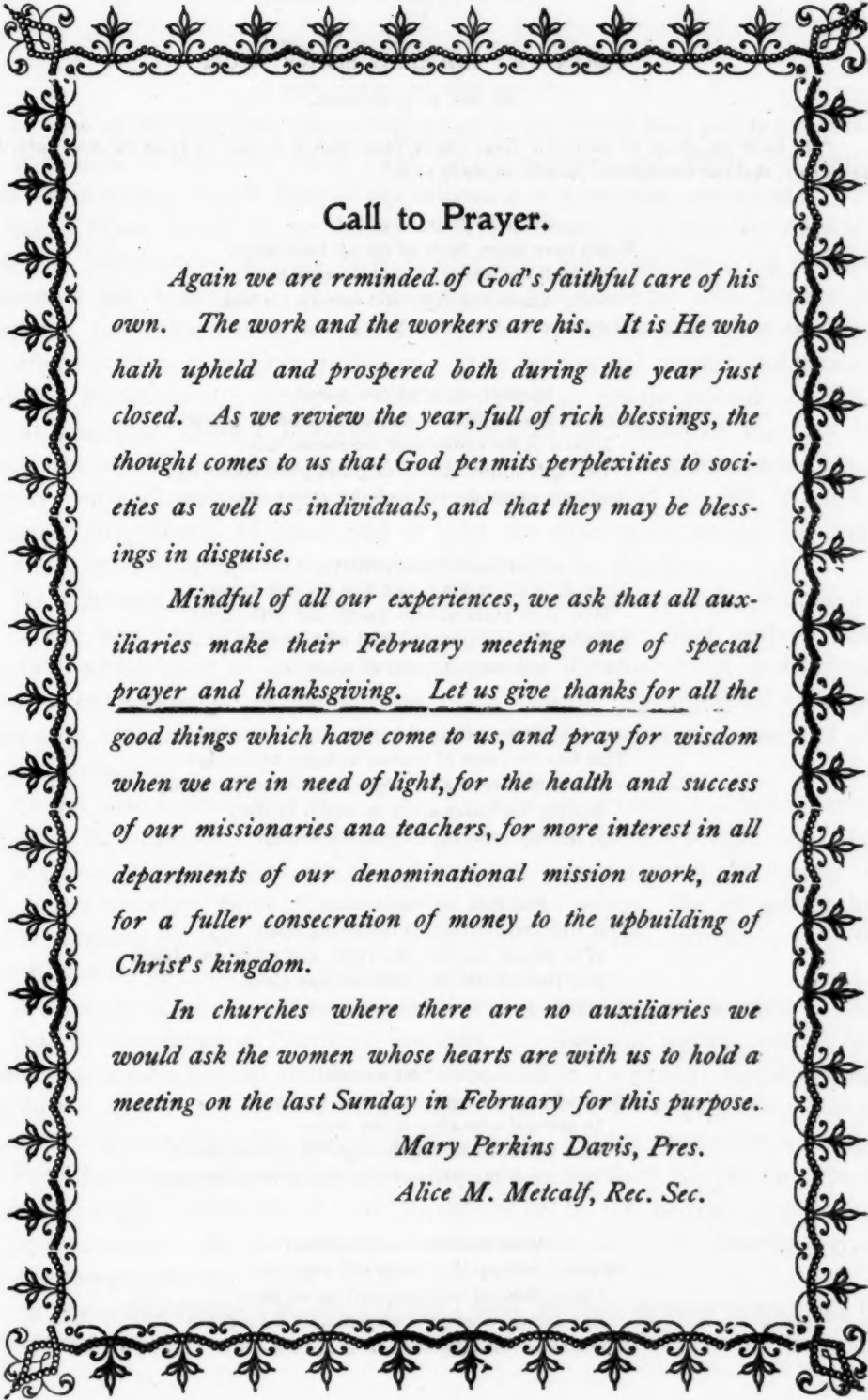
JANUARY, 1898.

No. 1

*" On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope, and half in fear,
Waits the heart.
When the coming days are sweet,
And the buds blow round our feet,
In the pathway who will meet?
Who will part?
On the threshold of the year,
See! the Lord is standing near.
And the heart forgets its fear
In his smile.
Trembling heart! He speaks to thee,
' I myself thy guide will be—
All thy way is known to me,
Mile by mile.
Only trust thy changeless Friend,
If on me thou wilt depend
What awaits thee at the end?
Paradise !' "*



Working Notes.—The closing months of the old year were so auspicious we have every reason to look forward to a prosperous new year. The treasury is in a sound condition, nearly every state reported cheering progress at annual meeting, new auxiliaries are at work, old ones revived, and the MISSIONARY HELPER has a constantly increasing subscription list. Whatever difficulties have arisen have been local rather than general, and have come from without instead of from within. If the day of prayer and the thank-offering service are widely, reverently, and heartily observed, they will be sure to give a beautiful impetus to the work of the whole year, as well as lay loving fingers of restraint upon any doubtful measures. Let us pray earnestly for our general society and for those whom we have chosen to give direction to it, for the foreign field and the local auxiliary, for Storer college and the MISSIONARY HELPER, for General Conference and its board of managers, not forgetting the wide world and all workers "in His name." To you who are reading these words, we wish a happy new year of ingathering and outgiving, and those best of blessings which only He who knows the heart can understand. . . . Any communication to our president should be addressed to Mrs. Mary Perkins Davis, 49 Temple St., Nashua, N. H. We send the season's greetings to Rev. and Mrs. Davis in their new home. . . . The date of Mrs. Olive E. Sinclair's birth should be Aug. 17, instead of Aug. 12 as printed in the November HELPER. Please make the correction with pen and ink. . . . Dr. Mary Bacheler writes under date of Nov. 2, "I am on my way to Calcutta to be present at Miss Beebee's wedding"; so good wishes and congratulations are in order to Miss Beebee Phillips and Mr. George Howells. The loss of a bright young worker to our field becomes the gain of the English General Baptist mission at Cuttack. As we asked God's blessing upon our kindergarten missionary when she sailed from American shores, so we ask it for her in the new Indian environment. Her outfit and passage money was promptly refunded, and the work will be continued by another teacher. . . . We are glad to know that Miss Emilie Barnes, the children's missionary, has had a much needed vacation. After visiting Mr. and Mrs. Coldren at Chandbali, she went to an island some miles out in the Bay of Bengal for the benefit of the sea breezes. When we consider that she is the only white woman at Bhudruck, or indeed the only one within forty miles of that station, we wonder that she is not starved for companionship. She writes, "One misses the spiritual helps of good meetings in our own tongue, and needs an uplift occasionally." May He who is never far away be peculiarly near to her in her isolated life of service. . . . Attention is called to the report, in "Words from Home Workers," of that field day at Winnebago City, Minn. Missionary enthusiasm and practical results are assured where meetings of such a nature are held. Let the field day example be followed everywhere. . . . Have you ever examined the Missionary Reading Course prepared by the W. M. S.? If not, please do so.

A decorative border with a repeating floral and vine motif surrounds the text.

Call to Prayer.

Again we are reminded of God's faithful care of his own. The work and the workers are his. It is He who hath upheld and prospered both during the year just closed. As we review the year, full of rich blessings, the thought comes to us that God permits perplexities to societies as well as individuals, and that they may be blessings in disguise.

Mindful of all our experiences, we ask that all auxiliaries make their February meeting one of special prayer and thanksgiving. Let us give thanks for all the good things which have come to us, and pray for wisdom when we are in need of light, for the health and success of our missionaries and teachers, for more interest in all departments of our denominational mission work, and for a fuller consecration of money to the upbuilding of Christ's kingdom.

In churches where there are no auxiliaries we would ask the women whose hearts are with us to hold a meeting on the last Sunday in February for this purpose.

Mary Perkins Davis, Pres.

Alice M. Metcalf, Rec. Sec.

POOR YET MAKING MANY RICH.

BY MRS. V. G. RAMSEY.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich."

So poor—alas, so poor!
 Foxes have holes, birds of the air have nests,
 He hath not where to lay his weary head;
 Night comes, the dewy sod may be his bed,
 The heavens alone may canopy his rest!

So poor—and why so poor?
 Heaven was his throne, and earth beneath his feet
 Moved in the sunlight of the eternal day;
 Through utmost space his grand possessions lay,
 And stars unnumbered made his crown complete.

Why is his visage marred
 More than the saddest man that maketh moan?
 Why is he marked with travail and with pain?
 And why his garments dyed with crimson stain,
 As if he trod the winepress all alone?

Highest of all the train
 That fills the court of heaven with joy and song!
 Worshiped of angels! See him scorned, denied,
 Bearing the heavy cross on which he died,
 And meekly suffering every cruel wrong!

And this is He who bore
 Our sins and sorrows on his loving heart;
 Who seized our dreadful right, and made our shame
 And poverty his own, that we may claim
 In all his honors and his glory part.

So poor, and yet so rich!
 So lowly, yet so mighty! Lord, we bow
 In grateful adoration at thy feet—
 Feet wounded for us, through thy love so sweet,
 Which *made thee poor*—which makes thy glory now!

What shall we bring to thee?—
 We who without thy loving still were lost,
 Owing thee all we have, and all we be—
 Say rather, what shall we withhold from thee?
From thee, who ransomed us at such a cost?

LEWIS PENICK CLINTON.

BY PROF. ALFRED WILLIAMS ANTHONY.

IN view of Mr. Clinton's impending return to his native land and the discussion in relation to his going under Free Baptist auspices, the editor has asked me to put in writing for the *HELPER* the substance of a personal conversation.

Mr. Clinton seems to me almost the embodiment of a modern miracle. When his inheritances and his early environment are considered, his present attainments are marvelous. From savagery he has come to such heights of civilization and culture as to put to shame most of us of the white race and lifelong educational and religious privileges. His intellectual powers and attainments are far above the average. While deficient in certain mental qualities, such as assimilate abstract mathematical principles and some of the data of science, yet Mr. Clinton's mind has an unusual facility with languages and philosophical conceptions. He has acquired a knowledge of English, French, German, Latin, Greek, Hebrew, and at least two dialects of Africa, his own native tongue, the Bassa, and that of a neighboring tribe, the Vey.

Mr. Clinton's reading has been extensive and intelligent; and it is noticeable to one who has observed at all his inner experiences that, without the prejudices which most of us American Christians have inherited in religious views, he has tended to an assimilation of the clearer, more spiritual views of Christianity, such as characterize the most devout and progressive minds of all denominations.

At one time I feared that Mr. Clinton's mental attainments and tastes might unfit him for missionary work among a rude and barbarous people, but that fear has long since vanished, for Mr. Clinton has proved himself in a variety of ways, to my complete satisfaction, a man of tact and sense. He recognizes the need of adapting his instruction to the capacity of the minds instructed. While himself knowing x, y, and z, he will begin with a, b, and c.

Mr. Clinton's natural qualities of mind and personality are manifest in the fact that, in a company of American students, of college or divinity school, his opinions are always heeded and usually followed. He is a natural leader among his fellows. He shapes opinion usually more than do his companions. This is remarkable in view of his past and their advantages; but his personality is strong.

Mr. Clinton's poorest impression is conveyed by his thick African lips, which cannot seemingly encompass the subtler difficulties of the English enunciation and pronunciation. But his mind and heart are nearer far to the American type than his speech can be.

In my acquaintance with Mr. Clinton I have learned to have confidence in his personal integrity and piety. While provident and thrifty in all financial

affairs, he has always conducted himself, so far as my knowledge goes, honestly and sincerely. He commands my confidence and respect, and is, I think, worthy of confidence and respect from all.

Cobb Divinity School, Lewiston, Me.

HOW THINGS BRIGHTENED IN THE DAYSVILLE AUXILIARY.

"I'm clean discouraged," said Miss Roxy, throwing *Life and Light* down on the table and sinking into an easy-chair with a sigh that emphasized her words. Her very bonnet strings had a limp, dejected air, and flopped helplessly about as she nodded her head at her invalid sister and repeated, "Yes, Susanna, I'm clean discouraged."

"Poor Roxy;" and her sister reached out a thin, white hand and patted Miss Roxy sympathetically. "I do believe that auxiliary meeting will be the death of you yet. What is it this time?" And Miss Sue's tone indicated that nothing would surprise her.

"O, nothing new; only this was our annual meeting, and so it seemed a little worse than usual. There were only ten people there to begin with, but lame Jane Hall slipped in toward the last. Poor thing, I don't believe she felt repaid for her long walk, for all she heard was my report, and you know that was not very encouraging. Only think, Sue," and here Miss Roxy sat up, and looked so indignant that her bonnet strings began to bristle in sympathy, "only seventeen paying members in our church of over two hundred women, and five of them haven't paid this year! And our thank-offering was so small—only seven dollars and twenty-nine cents—so we really have not raised the twenty dollars we always pledge for Mrs. Brighthope's salary; and to fail this year, when all the American Board work has been cut, too!"

"It does seem hard," murmured Susanna.

"I would not feel so bad, sister, if the people were poor," went on Miss Roxy, "but they're not. Of course we ain't, so to speak, a rich church, but we always pay our minister reg'lar, and you know the ladies are real generous about Thanksgiving dinner for the poor, and the barrels for Miss Cathcart; but when it comes to foreign missions some of 'em do find the greatest amount of excuses. I met Mrs. Candour, as I was comin' home, and as I 'most knew she didn't send her envelope into the thank-offerin', and she wan't there to-day, I stopped and told her 'bout bein' seventy-nine cents short on our pledge, and how bad I felt. 'Law, Miss Roxy,' says she, 'I'd give you something in a minute if I had it, but Marietta and I went in town to hear M. last Tuesday, and we were so delighted that we just had to go again, and so I haven't a cent this time. Maybe Miss Dale can help you out;' and as Miss Dale came tripping along in her

lively way, Mrs. Candour told her about it. But Miss Dale had been buying Christmas presents, and showed her empty pocketbook and laughed as she said, 'O, I forgot all about the meeting—how many were there? I don't suppose I lost much! Good-by; I'm due now at my physical culture class;' and away she flew, busy and generous 'bout everythin' else. What a help she would be in our auxiliary! But she was mor'n half right about the meeting. The vestry was cold, and there wasn't a soul there to play, so I had to start the tune; and you know, Sue, I wasn't cut out for a singer, so it went kind of limpy, and we didn't sing no more. Then Mrs. Borous wan't there, and Mrs. Call asked me to pray—Mrs. Borous generally does that, you know—and really, Sue, I do wonder how she ever manages to think of so much to say? I was so scared I could hear my heart beat, and I don't believe any one but the Lord heard a word I said! I thought before I went I never see such an interesting number of *Life and Light*; but, I declare, Miss Slowman and Mrs. Lowe read so low I couldn't hear more'n half of it, and the pieces seemed amazin' long, someway. Mrs. Call was going to resign being president, but no one else would take it; so she finally said she would for one year more rather'n see the auxiliary die, because her mother would feel so bad if it should be given up. You know old Mrs. Doing organized our society nigh onto twenty years ago, and we used to have a lot of members, and real good meetin's—you know how t'was, Susy. I declare, I don't know but it might as well die's live on at this poor dyin' rate. I'm just as discouraged as I can be!"

"Sho, now, Roxy, I wouldn't feel so. Here comes Katie. Maybe she can help you to mend it up as good's new, or better," said Miss Sue, always a comforter, though she had lain ten years on her couch a helpless invalid. Just then the door opened, and their niece came hurrying in out of the cold, home from her day's work as teacher in the high school. The good ladies were very proud of this niece—their brother's only daughter—a college girl, who was spending her first year after graduation with them.

"What is the matter, auntie? You look as though you hadn't a friend in the world. O, auxiliary meeting to-day, and it was worse than usual? Dear me, I wish I knew how to help you! Mamma is president of ours at home, but I've been away so long at school I'm afraid I don't know as much about such things as I ought. But I'll write to mamma this very night, and then I'll help you plan the next meeting. We'll surprise the good people, so cheer up, you blessed old soul!"

A busy month followed. Many letters passed between Miss Roxy and her brother's wife. Kate enlisted some of "the girls," and dainty notes of invitation found their way into the home of every woman who attended the Daysville

Congregational church. These notes read as follows: "Miss Susanna Ready desires the pleasure of your company at her home Monday afternoon, Feb. 4, from three to five, to meet the charter members of the Woman's Auxiliary."

The day, into the thought of which had gone as much of planning and praying, dawned clear and beautiful. Early in the afternoon carriages began to stop in front of the humble little home, and a number of elderly ladies, all evidently feeble and some of them crippled, were assisted or carried by strong arms into the house. Later a goodly company of younger ladies gathered—some from curiosity, others from a real desire to honor these mothers in Israel.

The old-fashioned parlors wore an air of decorous festivity, and the exercises opened with a carol of "Welcome," written by one of the musical young daughters of the church, and sung by a bevy of Katharine's girls, who were having a week's vacation, and had all been enlisted for this meeting. Mrs. Call read the forty-fifth Psalm, and her voice trembled as she glanced at the dear old mother, present for the first time for five years at her beloved "meeting," and the prayer of thanksgiving "for the beautiful lives lived among us" was neither long nor formal. Then came an account of the early days of the Woman's Board and the story of its marvelous growth, pithily written and charmingly read by one of the Sunday-school teachers, whose invalid mother, for the first time in ten years, had been brought outside the four walls of her home to meet with the dear workers of other days. A friend of Katharine's, who was visiting her, told of the very successful Cradle Roll in her home church; and as she pleaded for the little ones of Christless lands, and told of the poor mothers whose babies are torn from them and hurried out of the world by the fathers, who scorn the little girls' lives, tears filled the eyes of many happy women. The minister's wife, who had a new little darling in her home, was especially moved, and whispered to her next neighbor, the mother of three little daughters, "I don't see what we are thinking of not to have a Cradle Roll here."

Mrs. Newcomb, who had become a resident of Daysville within the month, bringing with her all the enthusiasm for missionary work which characterizes the — Branch, gave a report of the annual meeting of the board. She spoke of the many sufferings and hardships borne so uncomplainingly by the devoted women in Turkey, China, and other fields. "I always think of these words when I see our missionaries," she said reverently, "'This I did for thee. What doest thou for me?' for you know they are really our substitutes. They bear the heat and burden of the day, while we sit at ease in happy Christian homes."

Then there followed a "Privilege Service," when one after another of the dear mothers and grandmothers spoke of their joy at meeting once more with the auxiliary, and of all the blessings brought into their own lives by the foreign

missionary service. Miss Susanna, her pale face aglow with joy at the "luxury" of attending a missionary meeting, made an appeal for new members.

Little pledge cards were distributed bearing these words, "Acknowledging the personal claim of foreign missions, I will endeavor, God enabling me, to pray for missions every day; to attend the regular meetings of the auxiliary; to give for their support . . . per week through the Woman's Auxiliary of Daysville Congregational church. Signed," No one was surprised when the treasurer, with beaming face, announced later that twenty of these little cards had been handed to her signed.

"You see," said Miss Dale to her dearest friend, as they went home together, after the happy social hour and tea-drinking which followed the meeting, "I never dreamed it could mean so much to be a live member of a missionary society. Those dear old saints so thankful over this one meeting make me want to realize what a model missionary society might do here."

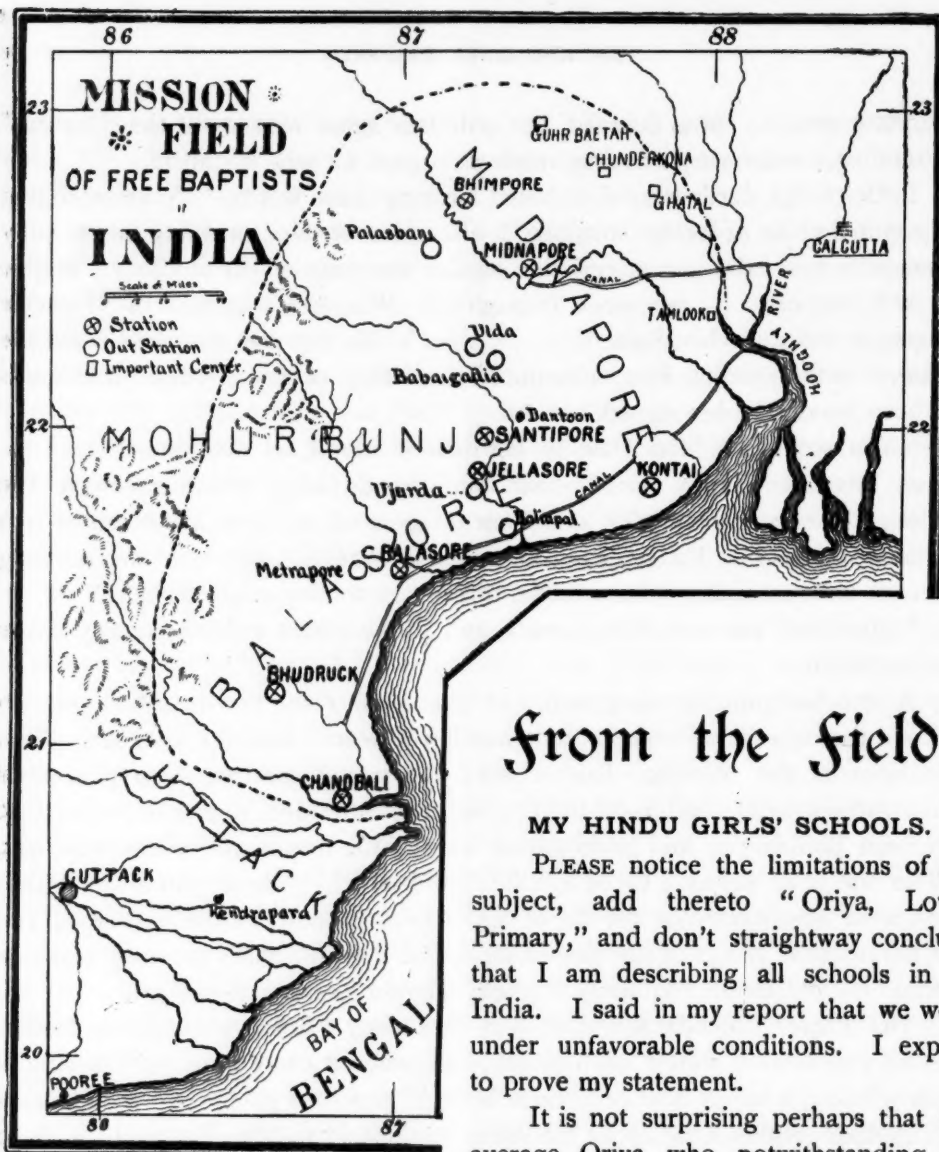
Esther Dale was one of the twenty, and all the others were apparently of her way of thinking.

A year has gone by since then, and almost all of the new members—not to mention the old—have brought yet "another woman" into the auxiliary. The attendance at the meetings has trebled; the young mothers, who gave their babies without much thought to the Cradle Roll, came one by one to realize that they must be ready by and by to answer eager little questioners who should ask, "What for is it, mamma, to be a little light bearer?" So it came about that there were new names on the list of *Life and Light* and *Dayspring* subscribers, new and earnest voices in the prayer service of the missionary meeting, and one day, lo! the old formal routine had quietly slipped forever out of sight.

The Prayer Calendar found its way into many a home, the Lesson Leaflet became a well-loved visitor each month, and, when it came time for the annual thank-offering, a happy host of workers brought generous gifts.

Perhaps Esther Dale spoke for many as she said to Miss Roxy, at the close of that meeting, "People used to urge me to 'take an interest' in missions, 'because,' they said, 'it is more blessed to give than to receive'; but I've been receiving ever since I came into this blessed society! I want to begin to give now. Miss Roxy," and the fair young head was bowed to whisper the words, "Miss Roxy, do you think I might give myself, and be—a real, live missionary?"—*Miss Alice M. Kyle, in Life and Light.*

It is no doubt often seen by the angels who encamp about the good that an obscure Sabbath-school teacher has a bigger job than the president of the United States.



from the field.

MY HINDU GIRLS' SCHOOLS.

PLEASE notice the limitations of my subject, add thereto "Oriya, Lower Primary," and don't straightway conclude that I am describing all schools in all India. I said in my report that we work under unfavorable conditions. I expect to prove my statement.

It is not surprising perhaps that the average Oriya, who, notwithstanding his crown of glory—his masculinity—has never gone beyond the "three R's" himself, should find it difficult to see any reason for bothering himself to send to school his little daughter, who will soon go to "phoonk (blow) somebody's else fire." But when you ask him to go farther and actually spend money for her books—ranging from one-half cent to five cents each—or for a slate, which costs (sorrow on sorrow!) the ruinous sum of six or even eight cents, then indeed you make a heavy draught on his paternal love! If you could only be content to build the schoolhouse, supply the needed furniture, keep up repairs, pay land rent and taxes, employ teachers and a wom-

an to take care of the house and "personally conduct" the children to and from school, furnish them with books, slates, pencils (which last cost a cent for eight), pay their examination fees, their board during the four or five days of the examination (which is conducted only at certain centers), their transit to and from the center, and then once a year give each child a cloth (which means a suit of clothes), then—if the cloth is of a quality to do credit to the liberality of the giver!—then indeed the average Oriya would graciously consent to consider the scheme of sending his daughter to school! Fall short in any one of these particulars and you do it at the risk of losing pupils and of being told, "The Raja babu does so and so for all the girls in his school, whether they go regularly or not, and I won't come any more to this school."

Then as to attendance. Probably not one family in a thousand has a time-piece, but few live within sound of a small school-bell, and fewer mothers make any effort to send their children until the arrival of the "personal conductor." Drastic measures in regard to prompt and regular attendance would probably cut off nine-tenths of the pupils. The woman's pay is regulated by the number of pupils she brings in, but, knowing they will be counted even though they come very late, why should she "hustle"? And, if you attempt to remonstrate with her because of small numbers or unpardonable tardiness, she can fairly sweep you off your feet with a deluge of words telling how this child was sick, that one ran and hid on seeing her, another bit and scratched when she tried to bring her, a fourth had gone to her uncle's for a month, a fifth was holding the baby while her mother pounded out the paddy, and so on and so on; and as you haven't the smallest notion as to how much is truth and how much she "composes" as she rattles on, you are fain to clap your hands to your ears and cry, "Bus, bus!" (Enough, enough!) and turn your attention to making the most of what you have.

Again, for one or two months in the year there is an epidemic of weddings, so that even the little ones who are not yet themselves victimized are in a state of wild excitement, quite incompatible with any interest in school, over the wedding of some "mamu," "dade," "bhai," "nanie," or other relative. I have gone to a school and found two teachers with barely four pupils between them, when the mating season was at its height.

One of the conditions on which government makes a grant-in-aid to our schools is that they shall not be closed more than sixty days in the year, exclusive of Sundays. The Saturday session is usually shorter than that of other days. During the year government allows for fifteen Hindu festivals, an aggregate of twenty-two days; one Mohammedan, one day; two Christian, Christmas and Good Friday (which latter I was informed a few days ago was the Queen's son's

birthday !)—a total of twenty-five days—and one month during the excessive heat, which is generally utilized for making annual repairs on the buildings. This makes nearly sixty days, and the remaining five or six may be taken at discretion. This gives us two hundred and fifty-three school days in the year against the two hundred of the forty weeks' school year at home. The excess seems, in a way, necessary because of the many breaks, and the short hours that most children give to school. It is, however, an exceedingly poor substitute for the compactness of the home arrangement.

Then as to books. Until a little more than two years ago, when I had a translation of "English Made Easy" published with pictures, I had never seen but one Oriya primer which, among all the books used in the lower primary schools, could be regarded as in the slightest degree attractive, in matter or material make-up, to the little ones for whom it was intended. All other primers are composed largely of long, wearisome lists of words to spell, very few of which the child is expected to understand, and the majority of which she will never use, though she live to the utmost age; many of the words as difficult to spell as any in all the books she is likely to study. Interspersed with these spelling lessons are tiresome little homilies on truthfulness and honesty, the story of the good little boy and the bad little boy, in all of which the highest motive presented for right conduct is, "If you lie and steal, no one will find you good (like you), and no one will seat you beside him." After having "rubbed" their way through this "penny dreadful" ("rubbed" is the word often used to designate their substitute for study, and certainly the appearance of the book justifies the use of the word), the poor little things are introduced to a wretchedly printed, unattractive little paper-covered book containing lessons on scientific subjects, such as the three kingdoms of the material world, mines, the various metals, the seasons, the senses, etc.; lessons which can be and at home are made charmingly attractive to children. But apparently to the average native writer no thought is really beautiful until arranged in toggery of the most difficult and high-sounding language he can command; then, indeed, it is gorgeous!

Let me give you a sample of what is almost a daily experience as I go from school to school; an experience of mine, not the teacher's, for I think a native teacher rarely takes a course that would precipitate it. It is a sample which will give you an idea of the average little native girl's mental capacity in this direction:

"My sister has a white cat. I have a black dog. I am glad he is big. I also have a hen and a duck. The hen is on her nest. A boy is playing with the dog." I long ago learned the folly of expecting a child to be able to tell me anything at the end of so long and intricate a passage as the above, so I stop at

the end of each sentence. "What are you reading about?" Usually there is a blank stare, for, though they are very fond of reading words, they have small notion of looking for any ideas. "Read it again." The fifth or sixth reading may bring out one word in answer, but it may not come till the sentence has been read a dozen times. "What has your sister?" "What kind of a cat?" "What have you?" "What kind of a dog?" "What are you glad about?" If, at the end of ten minutes I have secured a correct answer to each of these questions, I do not think it safe to risk a further step till I try a review. Alas! she has forgotten that the dog was black, or that she ever had a sister, not to mention any dim memories of a cat.

I am stating a simple fact when I say it not infrequently takes from twenty minutes to half an hour of hard, nerve-exhausting work to get back from a child the ideas embodied in just such a lesson as the above, though she may be able to read it glibly. Fancy then—if you can—what it would mean to put into the hands of such a child the above mentioned scientific lessons tricked out in language not a whit more intelligible to her than the following would be to an eight-year old at home: "Some reptiles are possessed of exceedingly diminutive pedal appendages." How long would such language be tolerated in any school-book at home, let alone a primary one? Do they digest it? Can they? Many a time at the end of a sentence, as I have asked, "What are you reading about?" I am answered by a blank stare, a laborious effort to repeat the sentence verbatim, or by some single word which is oftener a verb, adjective, or pronoun than anything else. Fancy asking this question and being answered by a most bookish form of the verb "are"!

How do they ever pass examinations? They never would if the standards were what they are at home. I can remember that in the lowest grades in the public schools in Chicago, where children were given food which they could assimilate, they passed grade on 95 per cent of their marks. Lower that standard to 33 1-3 per cent and why shouldn't some manage to filter through? But what value is there in such a "pass"? And how well fitted is the child for the next grade? Why aren't things improved? Sir Alfred Croft has been director of public instruction for Bengal for many years, and literally hundreds of inspectors of different grades are employed to go about examining the work of all schools receiving government aid. I have never once heard that any one of them objected to the books in use because of their being beyond the capacity of the children. I know of no native man or woman capable of preparing school-books who would be willing to do it in simple language. If a foreigner prepares one it is immediately set down as being "sahiby" in its language, and if submitted to a native scholar for revision a lynx-eyed watch would be necessary to prevent

all the simplicity being revised out of it. And so the slaughter of the innocents goes on!

Rudyard Kipling proved his knowledge of India and Indians when he penned these lines:

"It is not good for the Christian's health
To hustle the Aryan brown;
The Christian riles, and the Aryan smiles,
And it weareth the Christian down.
And the end of the fight is a tombstone white
With the name of the late deceased,
And the epitaph drear, 'There lieth here
A fool who tried to hustle the east."

When I have to put a question into every conceivable form, illustrate, wait, pump as upon a dry well, prime and pump again, it is then that Kipling's words come floating into my mind, "The end of the fight is a tombstone white," and I try to relax my nerves a little; but more than one of the little books I keep in each school for keeping a "record of progress or otherwise" contains some such entry as, "Spent nearly the whole time trying to get one and one-half ideas into Santi's head, and as for Khetri, she 'weareth the Christian down.'"

This article is already quite too long to admit of my introducing another very important "unfavorable condition" in the educational problem, viz., the average native teacher. He or she must wait until another time.

Balasore.

HATTIE P. PHILLIPS.

LETTER FROM A NATIVE TEACHER.

[Supported by the Litchfield Plains, Me., auxiliary.]

DEAR MRS. SMITH:—

I was very glad to get your letter, and understood it all. I am very grateful that you still remember me, and send you all my loving greetings.

I have twenty girls in my school now, but many of my old pupils have had to leave and new ones are coming. They are learning well, and have committed many Bible verses to memory, and seem to understand them. The work goes better than it used to, for they do not believe in their gods as formerly. They understand that they are nothing.

Near my school is a stone which is worshiped as an idol, and one day, as I was teaching, a gentleman came along and bowed down to it. The children called my attention, and laughingly called out, "See that man bowing down to a stone," and laughed and talked about it, so that he heard them. He looked at them in astonishment and went away, but I have not seen him do it again. Often I notice when the children are reading the Bible or singing or listening to Bible stories they give very close attention, and they have come to thoroughly

believe that that stone is only a stone. The name of it is Siva, and when it was first put there I felt very sorry, but I now see by its being there the mistaken notions of the children are being removed. When several people come to worship it the children say to me, "Why don't you tell them not to?" Sometimes I have told them to keep away from there in their play, but they laugh and say, "Why, it is nothing but a stone, what can it do to us?" When flowers are left as offerings they take them to play with, and drop them here and there. They read much of the Bible and understand it and really believe there is but one Saviour.

One day a little nine-year-old girl said to her mother, "I learned in school to-day that God is all-powerful. He can do anything he wants to, and if we do anything ever so slyly he knows it." Her mother said, "Yes, that is true, but he has lots of other gods"; but the little girl would not believe that, and came to me to ask about it. I explained to her, and she was very glad.

I must tell you about another little girl. Her mother has a little baby, and sleeps in a room by herself, and the little girl has to sleep alone. They used to tell a good many ghost stories in her home, and she couldn't sleep for remembering them. Suddenly one night she thought, "Why, God is our protector, and I learned at school that he hears our prayers." As soon as she thought this, she prayed to God and went to sleep. The next day she said to me, "Teacher, I was so afraid in the night of ghosts, but after I prayed I wasn't a bit afraid to go to sleep." Another day I was telling them about Jesus sending his disciples off in a boat and his going into a mountain to pray, and afterward going to them on the water, and about Peter, and they said, "Yes, we could walk on the water, and why was Peter afraid, and yet Jesus held out his hand to him." They liked this story so much I had to tell it to them two or three times.

Besides my school I teach in two zenana houses, and one of my little pupils lives in one of these houses. One day her mother said to me, "My girl believes what you tell her more than she believes me," and I said, "Whatever I tell her I will do, I do it, and she has learned that I tell her the truth." These people have very little regard for the truth, and will lie about very little things. I try to give the children special teaching about this, and tell them that God is very much displeased with them when they tell lies, and that he hates such work, and they understand.

I tell them, too, no matter what fault they commit, not to lie about it, and the most of them remember my teachings. One little girl's mother told me that her girl used to tell lies about anything; but now, though she does naughty things, she doesn't lie about it. When I hear this I think they do fear the Lord, and they are learning of good things in many ways. They used to steal from

each other, but I have not known of a theft in school for a long time. It makes me very hopeful when I see such signs among them, and I thank the Lord, and I hope you will pray for them. One of the women whom I teach has lost two children, and she mourns for them a great deal. I have tried to say comforting words to her, and one day she said, "If I should promise something to the gods, do you believe they would let my next child live? I don't believe that, and I am going to trust God." But all in her house do believe, if one makes a vow to a certain idol, then the child will live, and many believe that; but there are many who accept our teachings with much more favor than formerly. I particularly request that you will pray for all such.

Because last year's rains were less than usual, the people are suffering very much this year, especially the poor people. By the kindness of God we are not so badly off, for which I thank him. This year, too, we were very anxious about the rains, and prayed much, and he has heard our prayers and given us rain, and the prospects for a harvest are good. We cannot say what may be before reaping time. I told the children I was writing to you and asked what I should say for them, and they said, "Send our many, many loving greetings." Pray for us and them too. Those who live with me send love. We are all well.

Midnapore, India.

TIPERI.

TREASURER'S NOTES.

THESE are my first notes for the MISSIONARY HELPER since coming from New Brunswick. The editor's report of the trip is so full that there is not very much more to be said. I had a good time, however, and should like to meet the Woman's Missionary Society of the Free Christian Baptist church again. The people of New Brunswick are true to Miss Gaunce, and well they may be, for as one of our missionaries says, "she is a treasure."

I am sure every one interested in the MISSIONARY HELPER wants to know that our editor did excellent work. Lest my say-so might seem flavored with personal interest, I quote from a letter to the *Religious Intelligencer*, from St. John: "Mrs. Whitcomb gave us, in the vestry of the church, her incomparable, indescribable sand-map exercise. . . . And then to hear the sweet-voiced woman describe the whole, telling and pointing out the differences in those parts of the city occupied by Christians and heathens was deeply interesting." By the way, I wish I could give you a peep into her plans for the HELPER the coming year, and her enthusiasm; it would make everybody else enthusiastic in their efforts to increase its subscription list. The fact, too, that the yearly deficit is now reduced to less than \$60 should both be an encouragement and a stimulus in our endeavor to wipe it out completely this year. While writing these words I hear

the ex-president of the Maine Woman's Missionary Society saying, "I have another new subscriber," and this makes nine within a few days. Another lady, in a city not far away, said a few days ago, "I have just got five without trying, and expect to get more before the new year." Think what this means to the work!

During my travels this fall I visited a meeting of the three auxiliaries of Lowell, Mass. It was a missionary tea at the home of Mrs. Brown of the Paige St. church. It was a very pleasant and helpful afternoon. Whenever auxiliaries are near together, this plan, I think, should commend itself to them.

I wish all would notice the notes in the junior department on the Roll of Honor. The Woman's Missionary Society is now reaping a blessed harvest from the work it has been doing for the children and young people during almost twenty-five years. With a little effort the number of shares taken in Miss Barnes's salary will reach one hundred, which would cover her whole salary.

We don't like to lose Miss Beebee Phillips from our work, but she has fully met all obligations, which we shall all appreciate. During November the amount of her outfit and passage was returned to the treasury, and it has been put to the credit of kindergarten work for which it was given. Just how it will be used depends of course upon the future plans regarding work. Your treasurer sees a beautiful possibility for it, but time will develop whether it is practicable or not.

The "Golden Memorial" funds are beginning to accumulate. The work began at our annual meeting in Providence, by a lady slipping into my hands a \$5 gold piece. I showed it to the audience, and other ladies gave gold pieces or pledges. During November a gentleman in New York sent \$5, two ladies \$1 each, and a person \$2. I do not enthuse over these for the sake of securing any money that would thus be diverted from the general work. It should be distinctly understood that no one is asked to give for this fund any money that they would otherwise give for immediate use. But are there not gold pieces put away just because one likes to keep the shining coin, or even keepsakes—for would not the givers like to have them put to so good a use?—which would be a real blessing to the holders of them to give? If so, I suggest that they be inclosed in an envelope, with the name of the giver, *registered*, and sent to the treasury for the Golden Memorial Fund, the income to be used for the Widows' Home. I am enrolling the names of each giver in a book which will show how the fund was secured.

The quarter just closed shows larger receipts than the same quarter last year, whereof we should be glad. Miss Butts's missionary tours are bringing some money into the treasury, and I am sure new interest to the work. I hope her vivid pictures of the needs will interest people in our Orphanage and the Widows' Home. A dear old lady in Whitman, Mass., has sent \$10 for the

Home. What stories of self-denial could be told by many who contribute to our work! The receipts from New York and Pennsylvania for pledged work remind me of the fact that their work is not reported this year. But, with a home secretary from New York the coming year, we hope for full reports in 1898. We welcome the new auxiliary at Waubeck, Iowa. May the year 1898 record many more. The greatest need in our work, for the future as well as the present, is an auxiliary in every church. As fast as one is organized inform the MISSIONARY HELPER, so that mention can be made of it.

The quarter as usual has been helped by individual gifts, varying from \$1 to \$100. How dependent we are on these personal contributions! Without them we should have a yearly deficit. No one but a treasurer of a society deeply interested in the full payment of all appropriations when they become due can quite appreciate what a tower of strength this personal interest is. It seems to create an atmosphere which has an attractive power to it. Many of these givers are members of the Emergency League, and as such have a double interest. To these and all who have a part in the work of the F. B. Woman's Missionary Society—great or little—I wish a happy new year! God bless you, one and all, and make your service a blessing to others.

Dover, N. H.

LAURA A. DEMERITTE, *Treas.*

PUBLISHER'S NOTES.

We are not expecting to receive holiday *presents*, but we would suggest to our subscribers that prompt renewal of subscriptions that are due is very acceptable at this season of the year. If you wish to make a *present* to a friend of a year's subscription to the MISSIONARY HELPER, or a copy of *Missionary Reminiscences*, we shall be glad to fill your order promptly.

A word in the ear of *agents*. It is very essential to the prosperity of our magazine that agents make prompt return to the publisher of all subscriptions paid to them. After a subscriber pays for renewal to the local agent she looks for credit to appear at an early date on the mailing tag on the magazine, and reasonably enough is disappointed if credit is not soon given. We therefore suggest that agents make it a rule to remit at least once each month the funds in hand. We also suggest that the remittance be made early each month, that credit may appear in the magazine the following month. Also give due attention to writing legibly names of persons and post-offices, giving same name or initial letters as last year; and in directing change of address state both old and new post-office, and always give name of state.

Finally do not neglect the securing of as many *new* names as possible. If our subscription list is to grow as it has for several years, it will be the result of effort along that line. Lend a hand.

ELLA H. ANDREWS,
Providence, R. I.

Helps for Monthly Meetings.

TOPICS FOR 1898.

January—Review of the Year.
February—Prayer and Praise.
March—The Judsons, Burman Pioneers.*
April.—Harper's Ferry.
May—Thank-Offering.
June—Alexander Mackay, Uganda's Engineer.
July—Alexander Duff, India's Educator.
August—Summer Charities.
September—James L. Phillips and S. S. Work in India.
October—Kenneth Mackenzie, China's Physician.
November—City Missions in America.
December—Missions and Temperance.

FEBRUARY.—PRAYER AND PRAISE.

SUGGESTIVE PROGRAM. †

READ official call for day of prayer.

1 Thess. 5 : 17, 18. (Read by leader with comments.)

Three minutes of silent prayer that the Saviour may be manifestly present, set his seal of approval upon all that is done, and quicken each individual to greater activity in saving the perishing.

Reasons for thankfulness.

Prayer of thanks for past blessings received by this society.

Singing, "Sweet Hour of Prayer."

Instances of days of fasting and prayer observed by the First F. B. Woman's Missionary Society, and results that followed. (See souvenir number of HELPER, October, 1897.)

Prayer that upon the foundation so strongly laid by that organization the superstructure which the present F. B. Woman's Missionary Society is building may prove an honor to the Christ we love.

Present needs—money, missionaries, methods (paper or talk).

Prayer that Christians may consider themselves stewards of the Lord's money.

Prayer that the sons and daughters of this denomination may hear and heed

* A little book entitled "Knights of the Labarum," by Harlan P. Beach, (cloth 40 cents; paper 25 cents) is recommended for help in the study of the Judsons, Mackay, Duff, and Mackenzie, their fields and work.

† A beautiful addition to this program would be the "Praise Service," in leaflet form, which can be obtained of Mrs. Clara E. Schwarz, 74 Portland St., Providence, R. I., at 2 cents each, or 15 cents per dozen.

the command, "Go ye . . . and disciple all nations"; that parents may willingly and gladly encourage their children to enter upon any service to which the Master calls them.

Prayer that divine enlightenment may be given this society during the coming year to understand how they can best aid in carrying forward Christ's plan for saving the nations now sunken in idolatry, and a hearty willingness to follow that light.

John 8 : 12. (Read by leader.)

Singing, "I Will Follow Thee, My Saviour."

MARY PERKINS DAVIS, *Pres.*

ALICE M. METCALF, *Rec. Sec.*

BIBLE READING.

WANTED FOR THE MASTER'S USE.

BY HOPESTILL FARNHAM.

GOD calls us to widely different service to-day as of old. It is a mistake to think that those whose lips have not been touched with fire to deliver his message, are not also "called." We do not need a platform on which to do right, nor a pulpit from which to speak the truth. A study of a few Bible characters—warm, living, positive personalities—is an inspiration to all workers.

Wanted, first: *Mothers, like Hannah*, consecrating their children, 1 Sam. 1 : 27, 28. Even a little child is influenced by such an act and its atmosphere (1 Sam. 3 : 19), and who can estimate its protecting power in after life. The influence is reactive. Parents who fully consecrate their children must reconsecrate and keep holy their own lives.

Maidens, like the little maid of Israel, 2 Kings 5 : 1-4. The little maid, although away from her own people and among those greater than herself, was not afraid to call their attention to the prophet's power, and as a result of her influence Naaman, "a mighty man of valor," acknowledged the one God (verse 15).

Tactful women, like Esther, Esth. 5 : 1-5. Esther staked her life for her people in going unbidden before the king. She previously fasted three days and three nights, but when the fateful hour arrived she did not throw away her chances of success by a hasty or unattractive approach. She made herself as beautiful to behold as possible, and invited the king to a banquet! Social life needs such women, with a true purpose behind the gracious and charming presence and fertile brain, to banish doubtful amusements and make the world delight in what they substitute.

Leaders, like Miriam, whom others will gladly follow, Exod. 15 : 20, 21.

In this connection it is of suggestive interest to read Ps. 68 : 11, Revised Version, "The Lord gave the word; the women that published the tidings were a great host." Not only good leaders are needed, but good followers—the host of women who will publish the tidings at home and abroad, wherever they may be, a word here, a word there, till the message reaches the uttermost parts of the earth.

Thoughtful women, like Lydia, Acts 16 : 13, 14, 15. Note that Lydia did not listen lightly, but she "attended" to Paul's words, with the result that she was baptized and all her household. How often do we read aimlessly, or listen thoughtlessly to words that practically applied to our own lives might transform them.

Lovable women, like the elect lady, walking in the truth, 2d Epistle of John, 1-5.

Women who like *Mary* sit at Jesus' feet, Luke 10 : 38-42, not omitting "now Jesus loved *Martha*," John 11 : 5. *Women who, like Isaiah*, are full of eloquence and fervor, Isa. 58 : 1-12. Thank God that there are women to whom he has given the talent, power, freedom, and purpose to move the multitude, to go as missionaries, to stay as teachers and preachers; and, at need to call the workers to arms in the holy warfare.

Reformers, like Daniel, who dare to do right, Dan. 6 : 10-16. Not merely reformers who dare to do right, but reformers like Daniel, who had "an excellent spirit" (3d verse), and who, when his enemies sought to find an occasion against him, had no error or fault in him (4th verse). Such reformers will not drive but irresistibly attract people to the truth, and are bound to win.

Finally, *Servants of Christ, like Barnabas*, Acts 11 : 22-25. No one need be discouraged by the goodness or greatness of any of these. Each life may possess their animating spirit, and no loving service is small—witness that of the little maid of Israel. He whose purpose is true will find helpful ways of expressing it even in a limited sphere. Bishop Brooks gives us this thought, "Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God their Father." More and more, as King's daughters, we learn to accept the great riches meant for our use every day. More and more clearly we recognize the fact that we are "wanted" to royally dispense them.

RECEIVED.—"Let Us Follow Him." By Henryk Sienkiewicz. Boston, Little, Brown, and Co. Price 50 cts. "Captain January." By Laura E. Richards. Boston, Estes and Lauriat. Price 50 cts. Catalogs of The New England Conservatory of Music and of Bates college.

Practical Christian Living.

Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."

THOUGHTS FOR JANUARY.

Repair the house of your God from year to year.—2 CHRON. 24: 5.

"It is thus that each year of life comes to us—for each day a clean, white page; and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians and must give to the page some record of work or duty or victory to enshrine and carry away."

"I think not of to-morrow,
Its trial or its task;
But still with childlike spirit
For present mercies ask.
With each returning morning,
I cast old things away;
Life's journey lies before me—
My prayer is for to-day."

A CLUB OF NEIGHBORLY KINDNESS.

THE new year has been beautifully compared to "a soft white page whereon as yet no shadow lies." To-day it is unwritten, and whether to bear record of joy or sorrow we know not. God's providences are dealt with wisdom beyond human knowledge, and if storm rather than sunshine mark the way, by a life of faith and trust grace will be gained for its cheerful acceptance. The hours, days, weeks, and months speed all too quickly, and the new year of the present will soon, like those that have preceded it, be old and dead. It will be past recall, however great the regret that it has not been better improved in the education of mind and heart. The daily turning of the ribbon-tied calendar is to a thoughtful woman a reminder that she must improve the time. One definition of calendar is, "adapted to the civil purposes of life"; and, looking farther, Worcester gives the word "civil," relating to state, society, etc. This presents not only responsibility for self and those dear as kith and kin, but also includes the "neighbor to be loved as one's self," in accordance with scripture command. Conscience decides that this "neighbor" is *not* the woman who lives next door, surrounded by comfort and affluence, but rather the one in whatever location, position, and circumstance in life who needs aid and sympathy for mind or body. Charity is but another name for love, and woman's heart is ingenious in its exercise. She not only accepts "the chance that lieth closest to her hand," but also seeks others farthest off, if by so doing she can benefit or relieve the suffering. Souvestre, in his charming "Attic Philosopher" (a book that makes one almost in love with poverty), thus moralizes on the first day of a new year.

He says, "I am always struck at the ease with which the poor forget their wretchedness. Being only used to live for the present, they make a gain of every pleasure as soon as it offers itself." In the sweet ministry of almsgiving this point is now considered, and therefore no longer restricted to absolute necessities.

What a beautiful idea is the "neighborhood basket," already proving a power for great good in systematic charity, where the right hand is not to know of the doings of the left. What is it? A long laundry hamper with hinged cover, kept week about in the different houses of friends, who unite in the effort, calling themselves a "Club of Neighborly Kindness." The basket is always open for contributions of food, clothing, books, magazines, toys, games, etc. It also contains a purse filled by a weekly contribution of five or ten cents from every member of the different families. For some especial mercy vouchsafed within the seven days a larger sum is often donated as a thank-offering by some grateful heart. Every household in any degree of ease of circumstance will be surprised to note how like the widow's cruse of oil is the constant renewal of supplies for this charity—the thing forgotten last week ready for the next. An exchange of neighborhoods is considered advisable in this work, therefore the basket is seldom emptied in the locality where filled. By this "secret-service" method recipients are saved all pride and embarrassment, and their wants are met with equal certainty. Every Saturday evening this basket is sent by a messenger unknown to the family who have been decided upon to benefit by its contents. He waits until it is emptied and then returns it to the house next in turn on the club list. A card inclosed in a sealed envelope, bearing a message of kindly thought, sympathy, or good cheer, often proves to some discouraged heart a great addition to the unexpected gift. If any question arises as to whom to send this basket, the King's Daughters are always reliable informants, the demands upon them at all times being far in excess of the supplies.

Thus living lives of true service to God and man, not only the first day of the year, but the last also, in equal measure, may be one of joy and peace. Portia says of mercy, "It is twice blessed—it blesses her that gives and her that takes." How sweet and restful the thought that

"The truer life draws nigher
Every year;
And its morning star climbs higher
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter
Every year."

—*Table Talk.*

Words from Home Workers.

MINNESOTA.—Thursday, Nov. 4, the W. M. S. ladies of the Winnebago Q. M. held a field day meeting at Winnebago City. It was planned by Mrs. F. L. Durgin, and was the first visible fruit of a seed sown by Mrs. Ramsey, some twelve years ago, way back in Maine. It was a very enjoyable and we trust profitable day for all who attended. Four auxiliaries were represented by a large number of delegates. The meeting opened at 10.30 A. M. Devotional meeting led by Mrs. A. A. McKenney of Nashville. She took for her subject, "The Commands of God." The Bible reading was interspersed with many earnest prayers. We were indeed made to feel these commands were given to us at the present time. Following this were select readings on "The Famine in India," by Miss Benedict. We then adjourned for dinner, which was served in the church parlor. Here the ladies of Winnebago showed their usual thoughtfulness and hospitality. At 10.30 the meeting opened by a devotional service led by Mrs. T. O. Comstock of Huntley. Subject, "God's Promises." Sixteen of these rich promises were given by different ladies and commented on by the readers. In this way many took part and brought out thoughts that were beautiful and helpful to all. This was followed by short prayers from many. Mrs. Durgin then conducted a drill on our work, she asking questions and the audience answering. She placed on the blackboard an outline showing the relation of the local auxiliary to the general society, and also a drill on our history and lines of work. I believe each lady felt herself of more importance than ever before, after this exercise. Then followed talks on the work done in the local auxiliary. In this ladies from each auxiliary took part, being led by their president. Some one proposed giving a thank-offering for this day of good things. So an offering of \$6.20 was taken to be sent for famine sufferers. Thus closed this day so full of helpfulness. May we have many more. [MRS.] T. O. COMSTOCK, Sec.

NEW HAMPSHIRE.—The October session of the Rockingham W. M. S. was held with the Pearl St. church, Portsmouth, N. H., Oct. 20, at 2.30 P. M. The meeting opened with the usual devotional exercises, led by the president, Mrs. Chamberlain of Dover. Reports of secretary and treasurer read and accepted. \$91.07 received and expended. The missionary colors were briefly referred to by Mrs. A. P. Davis, and a few words spoken in favor of the HELPER. Miss Brown of Dover sang a beautiful song, "Land so Fair." "The Story of a Brahmin Lad" was read. Mrs. Florence (Van Tassel) Steeves of Dover read one of Mrs. Ramsey's latest poems, "Poor Yet Making Many Rich." The following resolution was passed: "Resolved, That we request each auxiliary in the Q. M. to

make a thorough canvass at the close of the year to secure new subscribers for the HELPER, and send in at the next Q. M. a report of their success." Collection \$8.52. Miss Brown then gave another selection, "Arise, He Calleth Thee." Benediction by Rev. Mr. Mantz. [MRS.] J. C. DAVIS, *Sec. Pro Tem.*

The public meeting of the W. M. S. of the *New Durham* Quarterly Meeting was held at Farmington, Wednesday, Oct. 28. An interesting program was carried out, which met with a warm reception from a large audience. Among some of its pleasing features were a motion song by a band of little children of Farmington; a recitation by Miss Charlotte Burleigh; reading by Miss Edna Corson; and sand-map of Harper's Ferry by the president, Mrs. J. C. Osgood. The crowning pleasure of the afternoon was realized in listening to an address by our returned missionary, Miss E. M. Butts. She spoke of the vastness of the India field, and of the masses as yet unreached by the gospel. The helpless, hopeless condition of the twenty million child widows of India aroused our sympathy; and our hearts were deeply touched as we heard that the hardest life here is easy compared with the majority of the lives there. As the customary collection was taken a lady contributed a pin-cushion, which was bought by the audience for sixteen dollars and fifty cents, and presented to Miss Butts; the money to be used toward the support of children made destitute by the famine.

DELLA M. REYNOLDS, *Sec.*

A meeting of the Eastern Association of New Hampshire's Woman's Mission Societies was held with the church in Hampton, Nov. 10. An excellent program had been prepared. Not all were present who were expected to participate in it, but the parts rendered were interesting and helpful, and all were inspired to press on to higher attainments and a better service.

[MRS.] C. A. SHACKFORD, *Sec.*

MICHIGAN.—In connection with the Sanilac Q. M. held with the Clifford church, Nov. 12-14, the W. M. S. held their regular business session on Saturday morning, 9.30. The minutes of the last meeting were read by the secretary, Mrs. L. Hill, also the treasurer's report. Reports from the Kingston and Watertown auxiliaries were read, and very encouraging reports were given by the members of churches where no auxiliaries exist. The president presented the society colors adopted last summer at Ocean Park, which were heartily indorsed and adopted by the Q. M. society. The MISSIONARY HELPER was also introduced and subscriptions solitited. Rev. W. A. Myers of Mayville gave some timely hints with regard to our work. On Saturday evening the W. M. S. had charge of the meeting, with the president, Mrs. E. Pattan, in the chair. After the opening exercises Rev. A. Harper delivered an excellent address in be half of

foreign missions, which was followed by two very appropriate and well rendered recitations, "Little Blossom," by Miss Frances Teeple of the Watertown church, and "A Mother's Prayer," by Miss Ada Howey of Clifford. A collection of \$3.75 was taken, and five new subscribers for the MISSIONARY HELPER and one for the *Free Baptist* were secured. The interest in the cause of missions is steadily increasing in the Sanilac Q. M., and the hearts of the workers are greatly encouraged.

[MRS.] E. PATTAN.

DEAR HELPER: 'Tis some time since I sent you a word of greeting, but your interests and the welfare of our mission work have not been forgotten or entirely neglected. Being among the "moving planets" we are found at this writing, and have been since April 1, among a new people; but faces and names are becoming so familiar that we almost feel we have always known them. An interest in missions has been revived in the senior C. E. Society, our juniors have pledged and paid one share on Miss Barnes's salary, and, last but not least, an auxiliary has been organized with nine charter members. Three subscribers secured for the HELPER. We expect to add more members and other subscriptions before 1898. The society plan to follow the programs given in the HELPER as near as possible. That we become interested we believe we must be familiar with the work and its needs, so we propose to become well acquainted with our field and our missionaries. Our prayer is that this new auxiliary may ever be found earnestly seeking "to increase the number of those who labor and pray for the world's evangelization."

[MRS.] E. GLOVIER.

Davison, Mich.

INDIANA.—The Woman's Missionary Society of the La Grange Quarterly Meeting met at Rome City, Nov. 6, 1897, in connection with the quarterly meeting. They held their business meeting at 4 P. M., the president, Mrs. E. Shaw, presiding. At 7.30 the evening service took place and the following program was carried out: Song by the choir; scripture lesson and prayer by the president; song; recitation, "Young People and the Mission Field," Miss Emma Marshall; prayer, Mrs. H. A. Huey; recitation, "India," Hazel Gerver; recitation, Miss Jennie Hursh; recitation, "Work," Miss Dora Mawhorter; song; recitations, Carrie Mawhorter and Louis Smith; select reading, Mrs. H. A. Huey. Total money received for quarter, \$10.

[MRS.] ROSANNA MARSHALL, *Sec. and Treas.*

EACH day, each week, each month, each year is a new chance given to us by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—*Canon Farrar.*

IN MEMORIAM.

[Brief tributes to our promoted workers will appear in this department, as space will allow. Verses cannot be used.]

THE W. M. S. of Honey Creek church, Wisconsin, has met with a great loss by the death of their president, Mrs. Caroline Hoyt, who was called home Sept. 22, '97. Too much cannot be said of her faithfulness in all branches of church work. Her heart was in sympathy with missions of all kinds, and she was very much interested in the work in India, being a reader of the HELPER for years. We feel keenly the loss of our sister, who was our guide for so many years, and gave us so much advice which was helpful, but our loss is her gain. Her home circle and the church are sadly bereaved, but the memory of her beautiful life will ever beckon them on to heaven.

A WORD FROM THE COSTUME DEPARTMENT.

My text will be found in the December HELPER, page 368, paragraph 1 ("Resolved, etc."), page 387, paragraph 5 ("It should be remembered, etc."), and page 388, paragraphs 3. 4 ("Now just a word, etc.").

And—really, the text contains the sermon! Suppose I take it for granted (especially since I understand that the January number will be over full of postponed material, and I don't want to be crowded out) that all who failed to read—and connect—these clauses, and others who in "the busy season" have forgotten, will now turn to the pages mentioned with a thoughtful attention that may not have been possible before. I believe I will do this, and I can add any needed supplement later. And meanwhile any desired information can be obtained from the address below.

This is such a busy world, with so many demands upon mind and time and all we possess, perhaps it is not strange if we need to be reminded again and again of necessities here and necessities there—even of those with which we are quite familiar and interested.

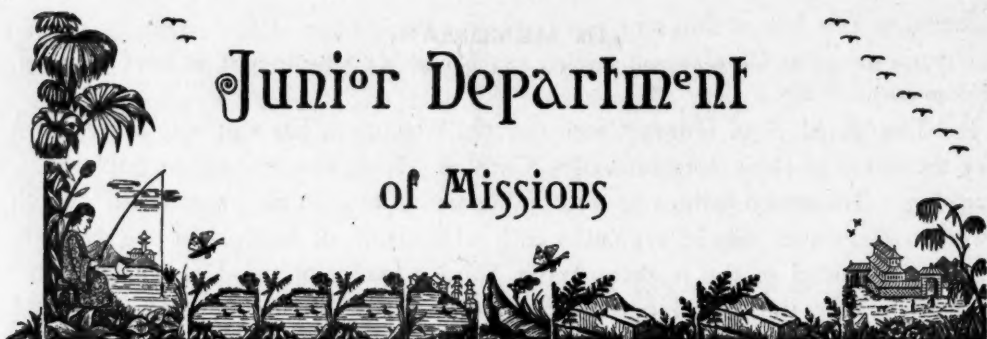
All contributions to the costume fund, of money or costumes, will be acknowledged in the HELPER and should be sent to
K. J. ANTHONY,
40 Summer Street, Providence, R. I.

TAKE NOTE.

ALL matter intended for publication or notice in this magazine, and all exchanges and books for review, must be sent directly to

EDITOR MISSIONARY HELPER,
Dover, Me.

Everything has to pass through the editor's hands before it reaches these pages, and it will save much time, trouble, and possible loss, if all will heed the requirement.



WITH THE CHILDREN IN CALCUTTA.

[Letter from Miss Costellow.*]

DEAR CHILDREN :—

I suppose you are all interested in India, and will be glad to have me tell something about my new home. You know where to look for Calcutta on your map of India. I wish I could take you with me for a look about the city ; not now, though, for it is very hot, but in the winter when it is more comfortable. It is a very large city with many English people, some Americans, and a great many natives. The houses of the Europeans are built with very large, airy rooms, but the little native mud huts make one wonder how they are able to breathe in them, especially in the hot season or when they are cooking their food, for they do not have any way of carrying off the smoke from their fire as we do, so their little one-room house is full.

The little native shops are sometimes very funny. In the cool season I used to pass one every day which was very interesting. It was a second-hand store and I used to notice each day what things they had added. It was a little bit of a place, but they had a great variety of small articles, prominent among them being old stockings, shoes, gloves, etc. It looks very odd at first to see business carried on out on the sidewalks. The barber sits on his mat with his tools about him, and his victim sits in front of him with a little hand mirror, while he cuts his hair or shaves his face. The cobblers may also be seen anywhere by the roadside mending shoes, and if we wish their services they will come into the compound of our houses. They do very good work. I had one sew a slipper for me, and he did it very nicely and charged me two pice, which is about one cent. We can get English made shoes here, but most of the shoemakers are Chinamen.

The children here are in many ways much like the children at home. The

* Miss Costellow's letter, written for the children at Ocean Park last summer, is equally delightful for all children and any season.—EDITOR.

little boys play with tops and marbles, and I believe they are fond of kite-flying. Most of the little Bengali children are very cunning, but some of them have a hard time of it. I have seen the little babies only a few months old, who belong to coolie women, lying on a bit of straw matting on the sidewalk while the mother was carrying brick or mortar for a new building. Most of the little children on the street have very little and some no clothing on, but you ought to see some of the little girls from the zenanas when they are dressed up. In the early part of the winter we have prize-giving in our schools and they get themselves up in great style. I went one day and I only wish I could have taken the picture of some of them. They braid bright ribbons and tinsels in their hair and fasten it with wonderful pins, and the number of earrings, nose-rings, bracelets, anklets, toe-rings, etc., rivals the woman who had rings on her fingers and bells on her toes. They are very fond of bright colors and their costume often presents wonderful combinations of bright green, purple, yellow, orange, etc. These are heathen children, the Christian children are a great contrast, usually without any ornaments and with white saris. The sari makes a very pretty costume and it must be very comfortable in this climate. The little girls are fond of dolls, especially of china ones with black hair. I heard of one girl whose mother thought that the doll which was given her was very old because it had light hair. They do not play with their dolls generally as you do, but put them up carefully somewhere, so they often have quite a number when they are married. These little girls are robbed of their happiest time, because they are married while only children, but they get a few years' teaching in the schools and often when they go to their new home remember what they have learned about Jesus, and sometimes are able to tell the story to others.

Shall I tell you a true story which I heard about two little girls in one of our schools? These little Bengali girls are called Pussy and Mouse, and are very little. Pussy is six and Mouse five years old. Just now while it is so very hot their school begins about seven o'clock in the morning, so they can get home before it is too hot. Little Pussy has been taught to pray at school, and has been in the habit of going up on top of the house by herself to pray, but now she cannot get a chance to do that, so she came to her teacher to ask if God would be angry if she prayed in her bed lying down, as she could not even kneel there. I wonder if all the Christian children appreciate as much the privilege of prayer, or do they sometimes let little hindrances keep them from it altogether. This same little girl refused to wait for her breakfast when it was late, because the Bible lesson would be over. Little Mouse is not very quick with her lessons, so her teacher told her to ask Jesus to help her, and the next day she came to school very happy and said, "I know the Lord Jesus loves me, for he has helped me,

and when I say my lessons well, you will know that he has helped me." What a blessed thing that this dear child in a heathen home has learned that it is our privilege to carry everything to God in prayer. One day in one of the schools the teacher was taking the number of heathen and Christian children, when one little girl got up and said, "I am a Christian too." It was a very brave thing for her to do among her heathen associates. I wonder if the children at home are always so willing to confess Christ. You must all remember to pray for the children of India, your own little brothers and sisters. Many, very many of them this year have starved in the famine, and a great many more are still suffering for food. Some of these are being gathered into the orphanages all over India, and others have to be left out because the missionaries have not money enough to support them. I am sure the dear Lord wants those who have plenty to help these poor things.

I am away at the hills just now for a little vacation. It is very beautiful here, and it seems good to have cool air after the intense heat. I had a nice ride up the mountain in something which they call a "dandy." It is a kind of a boat-shaped thing, with a seat in one end, and is carried by four coolies. Some people ride on horseback, but the roads are too steep for carriages. It is great fun to ride in the dandy. We have very beautiful flowers in India, some of the loveliest roses I ever saw. Some of the flowers which we cultivate at home grow wild here. And now I must say good-by. May the dear Lord bless you all and give you the true missionary spirit, even the spirit of Jesus who came not to be ministered unto, but to minister.

Your friend,

ETTA COSTELLOW.

ROLL OF HONOR.

I HAVE spent some time comparing the Roll of Honor with money received from the organizations and persons representing it since Nov. 1, 1896. I find there are enrolled sixty-one names, one of which must be removed on account of death—dear Mrs. Brayton of Rhode Island. Of the sixty left few should be removed—that is, most have paid, in part or in full, for this year's dues or shares. This shows how loyal our children and those interested in them are to the work.

This is the season of the year when we intend to strike from the Roll all who have not paid anything since Nov. 1 of the previous year. But it is possible that some who have not yet paid for their shares during 1897 would like to be retained. So the editor and myself have decided it is best, instead of printing the list in full in January as usual, to give, first, the list to be dropped, if we do not hear from the persons representing it by Feb. 10, and then the list to be added.

Names to be dropped:

Mass., Haverhill, Class No. 5, Winter St., F. B. S. S.	1 share
Me., Thorndike, S. S.	1 share
Me., Parsonfield, S. S.	1 share
Me., Parsonfield children	1 share
Mich., Gobleville, A. C. F.	1 share

If there is any mistake in this list please inform me of it.

To be added:

Mass., Amesbury, Junior A. C. F.	1 share
N. H., Bristol, Junior A. C. F.	1 share
Mich., Hillsdale, Junior A. C. F.	2 shares
Me., Augusta, Juniors	1 share
Ill., Marion, Children's Mission Band	1 share
Mich., Maysville, S. S. class	1 share
R. I., Providence, Primary Dept. Plainfield St. S. S.	1 share
N. H., Epsom, Primary S. S. class	1 share
Iowa, Lockridge, Junior C. E.	1 share
Vt., Frederick L. Tedford	1 share

As the list now stands there are seventy shares taken in Miss Barnes's salary. The number has increased rapidly the past year. Are we not all glad? May we not hope for a full one hundred shares enrolled by the close of 1898.

If all the children who are interested in the children's missionary of the Woman's Missionary Society, Miss Emilie Barnes, or all who may become interested by older people, will only earn and save their pennies for this purpose how soon Miss Barnes's salary will be provided for. Think, there is one boy's name on the Roll of Honor! Is there not some other boy or girl who would like to be enrolled. You can be by paying four dollars, and stay all the time on the Roll by paying that amount yearly. *Try it, children!*

LAURA A. DEMERITTE, *Treas.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1897.

MAINE.

Anson Q. M. col.	\$2.85	Lewiston Pine St. ch. aux.	\$5.75
Bath No. St. ch. ladies' circle and junior C. E. for Hemlotti	11.90	Lewiston Main St. ch. aux. for Miss Coombs	8.50
Burnham Mrs. M. A. Batchelder for F. M.	1.00	Lewiston Main St. aux. for Miss Coombs	8.00
Biddeford aux.	15.00	Limerick F. B. ch. aux. on L. M. in gen. soc. of Miss M. Brown	3.25
Bowdoinham aux. for Miss Coombs	5.00	Litchfield Plains aux. for Tipperi and on L. M. of gen. soc. of Mrs. J. R. Smith	12.00
Clinton aux. for Miss Coombs	1.25	New Portland 1st ch. aux. F. M.	3.00
Cumberland Con. col. for Miss Baker	5.00	New Portland 2d ch. aux. F. M.	2.25
Ditto for Mid. work	5.00	Portland F. B. ch. a friend for W. H.	5.00
Dover and Foxcroft aux. Mrs. W. H. Jennerson \$1 Miss A. Jennerson \$1 for Golden Memorial	2.00	Skowhegan Susan Boardman F. M.	5.00
E. Waterboro F. B. ch.	5.00	Stroudwater S. S.	2.50
E. New Portland Mr. M. Hutchins	1.00	Topsham F. B. ch. Miss. Band F. F.	4.00
Greene aux. for Miss Coombs	3.00		
Greene F. B. S. S. 2 primary classes 1 share Miss Barnes's salary	4.00		
Greene F. B. S. S. 2 primary classes H. M.	2.00		
Kittery Point Mrs. S. L. Tobey \$1 for S. O. and \$1 for gen. work	2.00		

NEW HAMPSHIRE.

Alton missionary meeting of Miss Butts's col. Alton col. by Nellie J. Duncan to support famine child	5.42
Belmont Mrs. T. R. Cushing	4.00
Belmont 2d F. B. ch.	3.00
Concord Curtis Memorial F. W. B. ch.	3.00

Contoocook ch.	\$7.47
Dover Hills H. and F. M. S. Wash. St. ch. for Julia Lett	12.50
E. Rochester aux.	4.00
Eastern Asso. to be equally divided between New Durham and Rockingham	2.00
Epsom ch.	3.00
Epsom S. S. primary class bal. & share Miss Barnes's salary40
Laconia 1st F. B. ch. W. M. S.	12.00
Manchester ch. a friend for Mrs. Smith	1.00
New Durham ch. and aux. col. after deducting .68 trav. expenses of Miss Butts	4.01
New Hampton aux.	5.00
N. H. F. B. Y. P. Soc. after deducting .40 trav. expenses of Miss Butts	3.15
Northwood Ridge ch.	10.92
Pittsfield ch. Y. P. M. S. for S. O.	6.25
Pittsfield ch. col. after deducting .97 trav. expenses Miss Butts	16.08
Strafford Corner aux.	3.30
Strafford Corner Mr. J. Otis and Mrs. A. E. Foss F. F.	2.00
Strafford Bow Lake aux.	3.75

VERMONT.

St. Johnsbury ch. juniors F. F.	3.50
St. Johnsbury aux Mrs. Smith and toward L. M. of Mrs. Martha Switzer	10.00

MASSACHUSETTS.

Haverhill friend of W. M. S.	1.00
Lowell Chelmsford St. for Nettie	6.25
Lowell Chelmsford St. for Ramoni	6.25
Lowell Chelmsford St. Sayta	5.00
Lowell Mt. Vernon St. for Jangali	6.25
Lynn High St. for native teacher	6.25
Lynn Hudson Sq. Mrs. Eagers S. S. class for F. F.	2.50
Rockport H. S. Dixon Lane	5.00
Whitman Mary J. Talbot W. H.	10.00

RHODE ISLAND.

Carolina aux. Hattie Phillips	3.00
Carolina aux. Ind. Dept.	3.00
Greenville aux. Hattie Phillips	5.00
Greenville aux. Ind. Dept.	5.00
Pascoag aux. Ind. Dept.	5.00
Pascoag aux. Hattie Phillips	5.00
Providence a friend	9.00
Providence Elmwood Ave. aux. Hattie Phillips	1.00
Providence Elmwood Ave. aux. Ind. Dept.	1.00
Providence Park St. aux. Ind. Dept.	5.00
Providence Park St. aux. Hattie Phillips	5.00
Providence Roger Williams aux. Hattie Phillips	12.50
Providence Roger Williams aux. Ind. Dept.	12.50
Plainfield St. S. S. & share Miss Barnes's sal.	4.00
Tiverton ch. Ind. Dept.	6.25
Tiverton ch. Hattie Phillips	6.25

NEW YORK.

Batavia ch. J. H. Durkee Golden Memorial	5.00
Gibson Q. M. W. M. S. for support of native teacher	5.50

NOTE.—In October receipts Pine St. church collection, Lewiston, Me., should have been credited in full \$6.60, and from Bowdoin convention collection should have been deducted \$4.90, leaving \$4.71.

PENNSYLVANIA.

Owego Q. M. W. M. S.	\$25.00
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ILLINOIS.

Campbell Hill Children's Mission Band for Miss Barnes	8.50
Campbell Hill aux.50
Murphysboro M. E. Allen F. M.	1.25

MICHIGAN.

Bath aux. Dr. M. Bachelor	5.60
Branch Q. M. Dr. M. Bachelor	2.00
Cook's Prairie aux. Dr. Mary \$1.50 H. M. \$1	2.50
Elsie aux. Dr. Mary and H. M. 1-2 each	1.50
Fennville aux. Dr. Mary \$3.97 H. M. \$3	6.97
Genesee Q. M. Dr. Mary \$5.20 H. M. \$4.20	9.40
Gobleville aux. Dr. Mary \$2.50 Storer \$2.50	5.00
Green Oak aux. Dr. Mary	1.42
Hillsdale Q. M. Dr. Mary \$39.35 H. M. \$10	49.35
Houlton and White River Q. M. Dr. M. \$2 H. M. \$1.60	3.60
Lansing Q. M. Dr. Mary \$1.39 H. M. \$1.39	2.78
Mason aux. Dr. M. ry	2.25
Mayville Mrs. Myers's S. S. class for Miss Barnes	4.50
Montcalm Q. M. Dr. Mary \$2 H. M. \$1	3.00
New Haven Willing Workers Dr. Mary	1.00
Paw Paw aux. Dr. Mary \$1.63 H. M. \$1	2.63
Ray Cook Miss Barnes52
Sand Creek R. E. Griffith Golden Memorial	2.00
Sanilac Q. M. Dr. Mary \$2 H. M. \$2	4.00
Sparta a friend for F. F.	2.00
W. Kintlerook Dr. Mary	5.00
W. Oshemo aux. Dr. Mary	1.20
Mrs. McKee Dr. Mary	2.00

MINNESOTA.

Brainard S. S. F. F.	1.35
Brainard aux. H. M. \$4 F. M. \$2.50	6.50
Huntley W. M. S. for Storer	5.00
Huntley Jun. Miss. Band F. M.	4.00
Huntley S. S. for Miss Barnes	5.00
Minneapolis 1st F. B. ch. W. M. S. for F. M.	10.00
Nashville aux. F. M.	5.00
Nashville aux. Storer	6.00
Nashville Band for Miss Barnes	4.00
Winnebago City ch. infant class F. F.25
Winnebago Q. M. W. M. S. T. O. (F. F.)	6.20
Winona and Houston Q. M. F. M.	3.53

IOWA.

Aurora aux.	2.00
D. and C. Q. M. W. M. S.	1.00
Lamont aux.	3.50
Spencer F. B. S. S. for Miss Barnes	3.93
Waubeek for Miss Scott	5.00

WISCONSIN.

Friend of missions	8.75
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Total \$637.07

LAURA A. DeMERITTE, Treas.

Dover, N. H.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

